

# The South African Outlook

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## The South African Outlook

He made the church human to me.

—Said of Hugh Price Hughes

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### The Republican Constitution.

In introducing the Republican Constitution Bill in the House of Assembly, Dr. Verwoerd, speaking in English, laid emphasis on the Afrikaans-speaking people having made five major sacrifices of sentiment in order to achieve a republic that would be acceptable to both the Afrikaans-speaking and the English-speaking peoples. The sacrifices were that the Afrikaners had accepted the parliamentary system, the symbolism and ceremony of Parliament, a different kind of President than that once envisaged, the Commonwealth and the Flag. With many others we rejoice that these features, British in origin or with a British symbol in the Union Jack embodied on the flag, have been retained. As at present envisaged the proposed Republic is certainly less objectionable than was feared by the British section. At the same time, many will have sympathy with the contention of the leader of the Opposition that the Prime Minister wanted to remain in the Commonwealth in the interests of South Africa, and not as a sacrifice. Many also will have sympathy with the English-speaking member who contended that the British section had made far more numerous sacrifices of sentiment, such as the Monarchy, the Queen's head on coinage, the Governor-Generalship, British citizenship, the Union Jack, "God save the Queen," immigration, the freedom of English-medium schools, the English open universities, O.H.M.S., and several others.

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### The Sharpeville Report.

There has at last been published the report of the one-

man commission—Mr. Justice P. J. Wessels of the Natal Division of the supreme court—appointed to enquire into the Sharpeville shootings in which 69 people lost their lives. The report, dated September 23rd but published only towards the end of January, contains 218 pages, but it contains little in the way of conclusions or findings except on some matters of fact. The judge says: "In my opinion, it is not the task of the Commission to make any particular recommendations or to suggest any action against any group or groups of people," and he adds, "After proper consideration, I decided that the task given to the Commission was to gather evidence in connection with the relevant events and from this compile a report of my findings of fact." Members of the two groups closely concerned with the tragic events—police and the Pan-African Congress—were not legally represented before the Commission. Most people whose acts of commission or omission were the subjects of the proceedings did not appear before the Commission either as witnesses or in any other capacity.

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With regard to matters of fact, the judge says that about 73 of the 150 White policemen involved fired more than 700 shots. He says that 11 policemen with Sten-guns were responsible for about half the shots fired. According to police evidence, the firing stopped as soon as it was obvious that the crowd was running away. The judge agreed that it was likely that a large percentage of the injured were wounded from behind. He placed the figure at 70 per cent. In regard to the charges that the police had removed the corpses but ignored the wounded, and the accusation of a Bantu witness that Bantu police had mishandled the wounded, who had been carried to pavements, as the result of an explicit order from the White police, the judge remarks, "If this accusation is true, it must deeply shock all right thinking people." The Fire Brigade Chief had said in evidence that when he arrived on the scene, police were helping the wounded. Because he had wanted to get as many of the injured to hospital as possible, he had asked, and been granted permission by the police, to use police vehicles to remove the corpses. There was evidence that White and Bantu police, as well as municipal officials, had assisted the wounded by giving them water and placing them in "easier positions." There was so much evidence that the police had taken steps as quickly as possible to help the wounded, that any evidence to the contrary had to be rejected. The judge



could not, however, say whether or not the police could have done more. He rejected as false any accusations that the police had deliberately ignored the injured. The judge, however, referred to certain members of the police force who had used words against the injured which were not only inappropriate but showed an attitude which must be sharply condemned.

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The name "Sharpeville" has sounded throughout the world and people of many lands have taken it as the last evidence needed for the wholesale condemnation of South Africa. Even the United States has officially censured South Africa because of reports that have been circulated, and the Security Council of the United Nations passed a resolution condemning South African Nationalist race policies. Moreover the Bishop of Johannesburg has published a book that through word and pictures gives a grim account of the Sharpeville episode. In view of all this, we believe many will wish that the one-man Commission had interpreted the terms of reference more widely and had not confined himself to a statement of the facts as presented to him at the inquiry.

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#### The Langa Report.

The shooting at Langa was similar in some respects to the shooting at Sharpeville, but was on a smaller scale. The report on it prepared by Mr. Justice Diemont is explicit on what took place and blames both the Pan-African Congress and the police. Some of the points stressed in the Report are: Launching their national campaign which was planned to culminate in the Pan-African Congress taking over control of South Africa in 1963, the leaders of the Pan-African Congress organized a series of public meetings in Langa and elsewhere on March 20th and 21st. Dissatisfaction with the reference book system, low wages and the difficulty of giving expression to their grievances were the reasons given for the big gatherings on the dates mentioned. The Pan-African Congress leaders announced on March 20th that

(a) they would open the campaign by marching on the Langa Police Station where supporters would invite arrest for refusing to carry reference books;

(b) a stay-at-home strike by all workers would take place. The strike would not end until the national president announced that the Government had acceded to Pan-African Congress demands. In their speeches the leaders advocated non-violence, but they expected that there might be violence and they took no effective steps to prevent its occurrence. Some of the speeches were inflammatory, and all the speeches were intended to cause defiance of the law. The great majority of people

attending these meetings were not members of the Pan-African Congress.

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The Commission finds that the Pan-African Congress leaders acted irresponsibly and mischievously by getting a great crowd together on the morning of 21st March and informing the crowd that the police, who had conferred with the leaders, had said that their grievances would be conveyed to the authorities and an answer given later, at the evening meeting. The plan to march on the police station and to have mass arrests had been frustrated, and so the leaders, in order to save their faces, had informed the crowd that at a meeting to be held at 6 p.m. the police would give an answer to their demands. Such an undertaking had never been given by the police and the leaders well knew that the announcement they were making was false. The announcement was a bait that would ensure a large crowd, which would throw the blame on the police if they failed to bring the promised reply.

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The judge does not free the police from blame. The crowd in the evening was in a state of excitement with feelings running high. This was probably due to some knowing that the meeting had been banned; others, the majority, had been misled into believing that an official announcement was to be made, and the arrival of the police convoy excited their hopes; others again had no love for a police uniform and enjoyed jeering and shouting remarks. It was probable that Captain Louw, who was in charge of the police, misinterpreted the crowd's mood, and thought it hostile and aggressive. He had been informed that the banning order had been published orally, and no doubt assumed that the crowd, or a large part of it, had come together in flat defiance of the order. But he did not know that most of the people present had been deceived by the Pan-African Congress leaders into believing that he or some other important man was coming to make an official statement at 6 p.m. Had he known all this, he might have looked upon the noisy demonstration of the crowd less critically, and his decisions might have been different. The judge thinks that it was most unfortunate that the Security Branch, which ought to have known, did not keep Captain Louw fully informed as to the purpose of the meeting. The criticism that the judge makes on Captain Louw's subsequent conduct, he emphasized, reflected neither on Captain Louw's courage or humanity but on his judgment. He ordered that the crowd be given three minutes to disperse. After allowing four minutes to pass he decided that the time had come to use force. A baton charge ensued. The judge came to the conclusion that in many cases individual policemen acted unlawfully



and in an undisciplined manner in the baton charge. Two-thirds of those who received medical attention had head injuries; "many blows must have been struck indiscriminately and in disregard of the instructions to aim at the arms and legs." After the not very successful baton charge, the crowd had not dispersed, and so the commanding officer was entitled to order the use of fire-arms. The firing lasted between five and ten minutes but it was at no time heavy or indiscriminate, though there may have been some indiscriminate firing from police trucks after the main rioting.

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The question must occur to many minds: Is this kind of incident to become endemic in South African life? Are our police to be for ever condemned to breaking up riotous assemblies? Must the attention of Government be for ever given to the *results* of unrest and of harboured grievances? Where there is smoke, there is fire, says the African proverb. Would it not be better to get down to the root causes of such ferments? Are there no genuine causes—apart from "agitators"—why our African people feel they are not having a fair deal, that their channels for making representations to authorities are insufficient, and that their stake in the country is not commensurate with their services or their manhood?

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#### **Alarming drop in Bantu Matric passes.**

Thanks to the watchfulness of Dr. D. L. Smit, M.P., for East London, the Government was put on the defensive in regard to Bantu Education last month. It was revealed that of 716 candidates last year only 28 gained matriculation exemption, whereas in 1953, when the Government took over the control of Bantu schools and ousted the missions there were 90 matric exemptions out of 547 candidates. In other words, in 1953 47.3 of the candidates passed, whereas in 1960 only 17.9 of the candidates were successful. Dr. Smith described the deterioration as "fantastic," and as revealing "a very unsatisfactory state of affairs." The Department of Bantu Education has given a variety of causes for the change, but we wonder whether the excuses are not simply a further indictment of the Department, viz., the Department had increased the number of secondary schools from 94 in 1949 to 288 in 1960, that many Bantu graduate teachers had been drawn from assistantships in existing high schools to principalships in secondary schools, that at present less than half of the teachers employed in secondary and high schools are properly qualified, the teachers were not mature enough, etc. This does not present the rosy picture of the effects of Bantu education with which the public has been recently regaled.

#### **Christian aid in the Congo.**

The first United Nations trucks bringing food into Bakwanga province, devastated by tribal warfare and "scorched earth" policy, were led by a Protestant missionary, the Rev. Archie Graber. It was a dangerous mission because of resentment against the United Nations felt by the tribesmen. Only someone completely trusted by both could have done it. The Congo Protestant Relief Agency is playing a part of great significance in the present emergency. It began work very early on and gained such experience that it has been delegated vitally important tasks by the United Nations, e.g., charge of three major hospitals and 33 clinics. Currently about 800 Protestant missionaries are helping to fight famine and disease, to strengthen the churches, and to help in running schools. The Agency has been promised a million dollars by the World Council of Churches to carry out its work. This is about one third of the total estimated by the United Nations as necessary to alleviate famine.

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#### **British Commissioner to the Federation.**

The British Government has appointed as its High Commissioner to the Central African Federation, Mr. C. J. Alport, who has recently been Minister of State for Commonwealth Relations. When this announcement was made it was intimated also that he had been created a life-peer. The new High Commissioner is well acquainted with Africa. His father was a doctor in Johannesburg, he has visited Africa on a number of occasions, and is very well versed in its problems. He has written several books on Africa. He has been recognised as a man of energy and of sound judgment. The fact that one of his calibre has been appointed to this office is a sign of the importance the British Government attaches to relations with the Federation of Central Africa, particularly in these days of tension.

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#### **The Federation's High Commissioner in London.**

Sir Gilbert Rennie, the High Commissioner in London for the Central African Federation, is to retire in April. There has been appointed as his successor Mr. A. E. P. Robinson, a man well known in the public life of Central Africa. He was formerly an M.P. in the Union, but moved north soon after the Nationalist Government took over from the Government of General Smuts. He is at present the chairman of Central African Airways, and holds many other important business appointments. He was appointed a member of the Monckton Commission, and as such showed a lively appreciation of what Europeans had done for the advance of the Federation, as well as a sympathetic attitude towards African aspirations. His appointment is primarily for two years.



## An Anxious Month in Africa

THE past month has been a very anxious one for all concerned for the welfare of the African Continent. The Congo has continued to be an area that brings distress to the world. An event that has had repercussions all over the globe has been the murder of Mr. Patrice Lumumba, the former premier of the Congo, and two of his lieutenants. It has been admitted by the independent Government of Katanga that they were murdered by some villagers and their bodies buried. Mr. Tshombe, the *de facto* premier of Katanga refused to say where the bodies were buried or to give up the bodies to the relatives. United Nations representatives have been refused permission to investigate the circumstance. Political murder cannot be justified under any circumstances. If the late premier was held to be a traitor to his country, then those who held such views and had him in their power, should have brought him to trial. At the same time, the spate of denunciation that has followed the event, the frequent attacks on Belgian embassies and even on British and United States property, and the unwarranted charges against Mr. Hammarskjöld, the Secretary-General of the United Nations, confirm the belief that the late premier was a friend of the communists and their fellow-travellers.

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At the Security Council of the United Nations in New York, Russia put forward proposals, sponsored by Mr. Khrushchev, of the most far-reaching kind, including the dismissal of the Secretary-General, the withdrawal of all foreign troops from the Congo, and the ending of the United Nations' operation there, etc., etc. Fortunately, these and other steps taken by Russia to increase the confusion in the Congo and for the crippling of the United Nations have met with a firm rejection by other members of the Security Council. Particularly gratifying has been the firm attitude of the new American administration under President Kennedy. If Mr. Khrushchev thought he would find the new President pliant, his hopes must have been sadly shattered. The United States has made it clear that it sees through Russia's game of fishing in troubled waters so as to gain a firm footing on the African Continent. Mr. Kennedy has been equally plain with the United Arab Republic whose partisanship is too blatant. The attitude of Ghana under President Nkrumah has been a source of disappointment to the Western powers, and not least to Great Britain, to whom she owes so much.

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In Central Africa there have been major happenings. The Northern Rhodesia constitutional talks have broken down. The representatives of the United Federal and

Dominion Parties boycotted the conference in London. This has brought angry protests from African National leaders, who have been forgetful that the boycott technique has been so frequently employed by themselves. Still more significant is the fact that the British Government has yielded little to extreme African nationalist demands. There can be little doubt that events in the Congo and elsewhere have caused Mr. Macmillan and some of his colleagues to pause in the Government's measures and to give additional consideration to questions of timing. The fact that scores of members of the Conservative Party have warned the Government against undue haste in Africanising the Protectorate's Government has had an influence on the situation, and their plea was not lessened when Mr. Kaunda of the Northern Rhodesia United National Independence Party warned of an uprising in Northern Rhodesia "which by contrast would make the Mau Mau a child's picnic." A statement so irresponsible, even if followed by a declaration that his party still stood for non-violence, was sufficient justification for the Federal Government, for the first time, taking independent action to call up two battalions of the Federal territorial troops. Sir Roy Welensky has plainly told the British Government that a constitution giving, at this stage, an African legislative majority would destroy the Central African Federation, because it would lead to the secession of Southern Rhodesia. Sir Roy declared that he seeks to enshrine merit as the criterion of public life and not race. He has denounced a "policy of disastrous haste."

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We believe also that the situation has been affected by events in Nyasaland. A delegation of six British members of parliament, representing different parties, visited Nyasaland in January. They reported the prevalence of widespread intimidation in Nyasaland by the Malawi Party. It was said that the state of the country was like Nazi Germany before the Second World War. Dr. Banda did not improve matters by refusing to meet the delegation and stating that the members had been "bought." From various reports reaching us it is evident that Dr. Banda's television appearances in Britain in recent months and also some of his actions, such as those connected with vaccination, have caused many to doubt the wisdom of following his lead. Even the *British Weekly*, the Church of Scotland weekly newspaper, which has hitherto given Dr. Banda unswerving support, has had to declare: "We have constantly given Dr. Banda support in the issues which centre on Central Africa. We are not therefore impressed by spear-carrying entrances, which are presumably



meant to get publicity here or please certain areas of his following at home. We prefer to keep our eye on his pleas to groups of his followers at home to avoid violence at this time. We need and we look for mature statesmanlike behaviour from leaders of nationalist movements in the development of the new Africa. Dr. Banda is not reserved from this demand." Matters also have not been improved by disturbances at a "peace and calm" Malawi Party meeting of 4,000 people held at Blantyre. In a riot that followed thirty Africans were injured and eighteen had to be arrested.

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In regard to Southern Rhodesia, the constitutional conference which met in Salisbury under the chairman-

ship of Mr. Duncan Sandys, the British Commonwealth Relations Secretary, reached a large measure of agreement. The items agreed upon have still to be given definite formulation, but it is clear that they will bring a large number of additional Africans on to the voters' roll and will lead to fifteen African members of parliament. There are none at present in Southern Rhodesia. The agreement also includes a declaration of rights to be included in the constitution and a constitutional council with advisory and delaying powers. The agreement also gives Southern Rhodesia effective but not complete sovereignty inside the Federation. The Prime Minister of Southern Rhodesia intends to hold a referendum on the proposals, probably in June.

## "The Christian Ministry in Africa"\*

A NOTABLE VOLUME REVIEWED BY THE EDITOR

ONE took up this volume with expectation, for Prof. Sundkler's book on *Bantu Prophets* was a most satisfying one. The method of our author has become a familiar one: he made prolonged tours under the auspices of the International Missionary Council in order to conduct researches for this major study. It is emphasized that only after a candid camera treatment of the grass roots of African Christianity does he proceed to recommendations. There can be no doubt that much of the future of African Christianity depends on the emergence of a ministry and a theology authentically African. This gives the study immense importance.

The volume opens with the pastor's calling to the ministry, and there is a brief discussion of recruitment problems in the African setting. Next it is shown that the ordained ministry is a recent innovation in Protestant Africa and an explanation is given as to why this is the case. There follows a study of the role and function of the pastor in his relationship to other local leaders, traditional and modern; and with his co-workers, African and Western. The last and main part is devoted to problems of ministerial training in Africa. The book concludes with an attempt to assess problems of Christian theology in African terms.

The author found in his visits to Africa that interviews with individuals or small groups of three to five were much more rewarding than discussions in big conferences. The African pastor or evangelist is much more ready to talk freely in his own home or office than in big gatherings. Dr. Sundkler declares also that he was more interested in overtones and unsolicited reactions, and these were more readily forthcoming in the pastor's own home.

### THE MEDIUM OF DREAMS

To those who know African life it will not be surprising to learn that the call to the ministry often comes early in life, and also that to some the call comes through the medium of dreams. In some advanced quarters of the Church, however, a critical attitude has developed concerning the call through a dream. The author, however, concludes, "The actual material found for our present study has convinced us that under the conventionally Westernized surface there lie deeper levels to our problems, and visions and dreams offer a key to these hidden depths."

The African Church is much given to presenting direct calls to men to leave their secular occupations and prepare themselves for the work of the ministry.

The day was when teaching was a stepping stone to the ministry, but that avenue is not now so frequented. A great difference in salary scale between the teachers and the pastor makes it on the whole difficult for teachers with perhaps considerable family obligations, to enter the full-time work of the ministry.

Dr. Sundkler makes the significant comment concerning South Africa: "In South Africa, after the enforcement of the Bantu Education Act, 1953, a great number of African teachers applied to become ministers of the Methodist Church. In 1957, eighty such teachers applied from all over the Union. Young pastors of that generation are sometimes referred to as 'Bantu Education ministers'—ex-teachers who have decided, 'this Bantu Education is not for me.' The Methodist Church had, however, to ask also for other, positive signs of a call to the Christian ministry and not all these applicants by far were accepted."

It is noteworthy that a Zulu pastor expressed himself thus: "The little money which pastors earn is *blessed*

\*The Christian Ministry in Africa, by Bengt Sundkler (S.C.M. Press, London 35/-.)



money. This enables us to live fairly satisfactorily. Many teachers do not believe us when we quote our low salaries."

### THEOLOGICAL TRAINING

In regard to the thorough training of the ministry there is a refreshing criticism of Roland Allen whose volume, *The Spontaneous Expansion of the Church* is often held up as the model of how things should be done. According to Dr. Sundkler, in the belief of Allen, "the education of the leaders of the Church was divorced from the Church through the medium of the institutions. They were trained, not because they were leaders in the Church, and the Church wanted them trained; they were trained because foreigners wanted to train them in their own way. In relation to the Native Church they were often as foreign as the foreign missionaries." Allen went further. The causes of stagnation of the Church lay, he thought, "in the fact that we have despised and set at naught the natural training of experience and have put in its place an artificial and intellectual training before the great body of the people was ready for it, and the inevitable result is that those who receive it are separated as by a gulf from their people." On all this our author's comment is, "Despite all the liberating effect that Allen's message had in other spheres of the Church's work, in this field of training of church workers his writings have probably retarded the development of the Church. For with his sharp and witty criticism of solid intellectual training he strengthened the hand of those who only too willingly postponed, or neglected, theological education for the Church in Africa. In the long run too, this retarded—as far as we can see—the aim of instituting autonomous Churches which Allen himself was advocating."

It is contended that many missionaries were too slow in trusting the Africans and bringing them on to ordination. But he declares that one thing stands out, sharply and unmistakably: the 1950s. have witnessed a fundamental change in the local leadership situation: the unordained staff—teachers and catechists—were, for different reasons, retreating from their previous central position with regard to evangelistic outreach and congregational life. In this situation, the emphasis on the work of the ordained minister became stronger than ever before, the call for better ministerial training more insistent than ever. There was no longer any question as to whether the African pastor was really necessary for the Church.

### THE AFRICAN PASTOR

The notable Le Zoute missionary conference in 1926 was responsible for two trends. First, to understand the African's past, and secondly, the necessity through

Western education to prepare the African's future. In the resultant programme there was a tension between the preservation of African culture and the "remaking of man in Africa." Dr. Westermann, in emphasizing the former, said: "The Africans have been treated by us as having no religion, no language, no traditions, no institutions, no racial character of their own, as empty vessels to be filled with European or American foods."

Partly under the influence of E. W. Smith, the Church set going a movement parallel to that of Indirect Rule in British Africa. Dr. E. W. Smith, a Methodist, held up as an example of how things ought to be done that which was given by the Anglican Church in Uganda. "For here the overwhelming majority of clergy were Africans, trained locally, living in native style, dressed in native garments, supported financially by their own people." The Uganda Church had approached what ought to be the principle for all, that Africa must be "evangelised by Africans and that the Church must be built up by its own sons."

It has frequently been held that for all their influence the Christian Churches are still alien institutions in Africa. For long African pastors led in the work of denigrating African culture. But in recent years the concern of Westermann, E. W. Smith and others came to be voiced by leading African churches and theologians. They were no longer to be content with repetitions of the lessons from the West. The men who best know their Western theology claim that theology had to be related to the African soil.

Such a plea was backed up by Dr. J. H. Oldham at Le Zoute. He declared that we were led into a new era and so our need was for something radically new. Dr. Oldham knew that the life of African people was being reshaped by powerful new forces and he urged the missionaries "not to rest content with being in Africa and preaching on African soil, but to get as near as we can to the throbbing heart and centre of the movement of African life."

The passport to that new land was education. Oldham had been instrumental in shaping big things for Africa through his contribution to British education policy laid down, in 1925, in the *Memorandum on Educational Policy in British Tropical Africa*. The Memorandum gave to Governments the control of educational policy but guaranteed close co-operation with the missions, through the system of grants-in-aid. In conformity with the British policy of Indirect Rule, the Memorandum aimed at raising the education not of certain élite classes, but of total communities. To Oldham, "education and evangelism were seeking, each in its own way, the same end."



The part that theological education may play in modern Africa is stressed in the words :

“As the Protestant ministry emerged in Europe in Reformation times, it was largely an urban phenomenon ; it was the Protestant élite of the cities—Wittenberg, Strasbourg, Basel, Geneva and Copenhagen—who changed the countries at that time, by adapting themselves to the new sociological forms and technological expressions of a new culture. In Africa to-day, the task is fundamentally the same. If the Protestant Churches feel that their distinctive contribution is really wanted in Africa, they must reach out—through their African leaders and Western advisers to the masses and the opinion-forming élite in the urban centres. Here again theological education in Africa has a very necessary part to play.”

“In the present situation it is more necessary than ever that the intellectual and personal preparation of the pastors of the Church should be geared to the situation we have indicated. The problem of language medium in the theological school, for instance, is

affected by this. A theological training which is to be relevant to the modern situation for the Church of Christ in Africa should not be exclusively hemmed in by the narrow limits of the vocabulary and idiom of a small tribal language. The Protestant Church respects tribal and national differences. It tries to realize the wisdom of what Margery Perham has said, that tribalism should be sublimated rather than superseded. And yet, sublimation requires wide and free vision, in this case, the vision of a universal Church, within which the differences which God created may play their appointed part.”

We have written enough to display some of the riches of this book. It is one that should be read by everyone who has a care for the advancement of the Church in Africa. For those who have connection in any way with the training of the African ministry it is a book to be read frequently and its contentions not only pondered over but translated into practice where circumstances permit.

## The New English Bible

### A TRANSLATION INTO CURRENT ENGLISH

IN 1961, “Bible Year,” in the course of which Christians of many countries will mark the 350th anniversary of publication of the Authorized Version of the Bible, one date will have particular importance. On Tuesday, March 14 will be published a completely new translation into current English of the New Testament—first part to appear of the New English Bible.

What distinguishes it from other translations made in our time ? Above all, that it was undertaken jointly by the major Christian Churches (other than Roman Catholic) of the British Isles, and is the work of a group of distinguished scholars appointed by those churches. In two senses, therefore, it bears an authoritative stamp.

Other translations which have had the collective support of the Churches, in Britain or in the United States, have been revisions of the Authorized or King James Version. Indeed, the King James Bible itself, authoritative as it was, was based upon previous versions. The New English Bible is different from all others in that it is a completely new translation, by a representative body of scholars, put in hand by Church authorities.

A translation of the whole Bible—Old Testament and Apocrypha are to follow—the New English Bible attempts to present, in the language of today, the true meaning of the texts as understood by modern scholarship. The English used is clear and natural—not self-

consciously modernistic. In seeking to make a faithful rendering, the translators took account of a great increase, since the 1881 Revised Version of the New Testament, in our store of knowledge. None of the original manuscripts survives, but manuscript copies have been found of much earlier date than those that were available to the Revisers. Textual criticism has advanced, enlarging our knowledge of the Greek language as it was in the time of Christ, and telling us more surely than before which texts are the most accurate and reliable. As well as ancient manuscripts of the New Testament in Greek, the New English Bible translators allowed for the evidence of early translations into other languages than English, and of quotations from the New Testament by early Christian writers.

The 19th century Revisers worked under instructions to make as few alterations as possible and to express them as far as they could in the language of the Authorized and earlier English versions. By contrast, The New English Bible is not only a new translation, but employs contemporary English idiom to express the meaning of the Greek.

The New English Bible, of course, is not intended to replace, but rather to supplement the Authorized Version. Why then is a new translation needed ? Part of the answer was given in a memorandum circulated to other United Kingdom Churches, soon after the war, by



the General Assembly of the Church of Scotland. It said :

In the urgent task of evangelism, one main difficulty of the Church is the difference between the language customarily used by the Church, and English as currently spoken. This difficulty is closely related to the language of the Authorized Version.

Whilst fully recognizing the excellence of the A.V. the General Assembly feels that the A.V. is becoming unable to fulfil its function because of its 17th century language. Many words current in 1611 have become archaic, many have changed their meanings. The general style and even syntax have changed, with the result that young people with only an elementary education find a great deal of the A.V. incomprehensible. Chaplains to the Forces, and teachers, as well as ministers, find that valuable time has to be spent in explaining the meaning of the Bible's words.

There is a further danger that archaic language may give the impression that the message itself is out of date and irrelevant. This is especially deplorable since the New Testament was written in the 'common' language of the time.

There had earlier—even before the war—been discussion in the universities on the need for a further revision of the English Bible. A small number of Oxford and Cambridge scholars was invited, by the Oxford and Cambridge University Presses, to prepare experimental renderings of certain biblical passages. The basis was that changes in the Authorized Version should be made only to secure a true rendering of the original. But before long, some of the scholars engaged in the work became convinced that an approach more drastic than that of another revision was called for.

The war meant suspension of these activities, but in 1946 came the initiative of the Church of Scotland. Its proposal of a conference of the Churches, to consider the making of a completely new translation of the Bible, was accepted. The conference agreed upon the need, and a Joint Committee of the Churches was set up. It was represented by the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland and the Society of Friends. Representatives of the British and Foreign Bible Society, and the National Bible Society of Scotland, also sit on the Joint Committee. The duties, and the financial obligations, of publishing the work were entrusted to the two University Presses of Oxford and Cambridge.

The present Chairman is the Bishop of Winchester, the Right Reverend Dr. Alwyn Williams.

Scholars of several denominations and from a number

of British universities were appointed to the work of translating the New Testament. No part of the translation can be properly attributed to any one scholar : it was a co-operative effort to which all contributed, pooling their knowledge and reaching agreement at a series of meetings. In the course of 13 years' work, the translators held 57 meetings, the average length of each meeting being three days. Chairman of the New Testament translation panel was the Reverend Professor C. H. Dodd, one of the most eminent living New Testament scholars. He is also General Director of The New English Bible undertaking as a whole. A separate panel of literary advisors examined the drafts and helped the translators to maintain the stylistic quality of the whole.

The new translation of the New Testament will be published in two editions in Britain : a Library edition, with full translators' notes, at 21s net, and a Popular edition, with a minimum of notes, at 8s. 6d. net. The books have been produced at the University Presses of Oxford and Cambridge, the Popular edition on a new high speed rotary press. Publication will be simultaneous throughout the world. In the United States, the two Presses are publishing a special American edition. It seems certain that several hundred thousand copies will be in the world's bookshops at publication. No less probable is it that from pulpits in places of worship throughout the English-speaking countries, opinions on The New English Bible will be expressed on the Sunday after publication.

Unchallenged, at least, will be the statement that this new translation is not the expression of any denominational or doctrinal leaning, but is offered simply as the Bible to all who in reading, teaching or in worship may care to use it.

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In Mrs. Fry's book on the work done by the Quakers in the first Great War, there is a remarkable statement in the preface. The Quakers, when the war began, were excused military service on the understanding that they would care for the sick and wounded, and none could have shown more real self-sacrifice than they. But the condition was imposed that they were not to seek to spread their doctrine of non-resistance among the soldiers. They asked if there was any objection to reading the New Testament to soldiers in hospital. To that the official answer was given, after consideration, that, while the New Testament was all right, 'parts of it might be very dangerous.'

—James Reid.



## Fort Hare Historical Notes

### AN EXPERIMENT IN ADULT EDUCATION

EVERYWHERE Universities and Colleges, in contradistinction to Hospitals and Offices generally, seem to be unable to occupy the full Calendar twelve months. In South Africa, a university student goes up in March and after four weeks or so, depending on when Easter falls, is granted ten days holiday. He begins again in mid-April and carries on till June when mid-term examinations begin, after which he requires a month's rest. In the second half of the year he has August, September and October to work, broken by another ten days at Michaelmas. Final Exams start in November, papers are corrected and results issued by the end of that month. Then, till the following March, three months away, the halls of learning are silent and bare of human kind except for the Office staff who have to begin preparing for the next influx of eager youth. Buildings and Plant worth many hundreds of thousands of pounds, and battalions of highly skilled staff that cost a fortune annually, are idle and unproductive in the propagation of knowledge which is one at least of their main functions.

Some edge can be taken off this type of criticism by the organisation of vacation schools which invite members of the general community to share to a slight extent in the advantages of what are called university extension courses or more generally, adult education. This is generally recognised as a valuable community service, and though large numbers cannot be said to take advantage of it, it does provide an opportunity for some solitary workers who wish to keep abreast of recent developments in special studies in which they may be interested. Any charge of waste of resources or under-employment of personnel that may be urged against European University education, is magnified manyfold when directed against non-European institutions in which there is seldom, if ever, an overplus of resources. Some attempts are being made in many colleges to repair deficiencies in adult education but compared with the time which is free for such a purpose it seems far too little. Any effort of this kind does of course make demands upon some at least of the regular staff and on the accommodation and plant, and generally requires special financial provision beyond that which can be obtained from the regular budget, or from fees. But it is well worth doing, even if relief staffs have to be employed, and finance found for that, or even to encourage attendance.

Our first attempt at Fort Hare to hold a vacation school had, however, another motive than any mention-

ed above. In January 1921, after six years of waiting we were able to enter into occupation of the first portion of Stewart Hall, the first of our permanent buildings. As this marked a distinctive step in the progress of Native education and a new pledge of the commitment of the Union Government, we had invited the sympathetic Minister of Education, then Mr. F. S. Malan, to declare the building open. But, as our constituency was scattered over the whole Union and the Protectorates, we thought that it would be asking a great deal of them to come to Fort Hare for a short and formal occasion only. We therefore organized a Summer School to include the date of the formal opening and to ensure at least a nucleus of an intelligent audience. We were gratified by the response of the public of all races and so, I think, was the Minister, who, in reply to observations of some of the African speakers, was able to make some informative remarks and one or two telling points. The lecturers on this occasion were drawn from our own staff with one or two notable exceptions. The most colourful of the outsiders was the Rev. Father Bernard Huss, a German-speaking priest of Mariannhill, whose non-technical lectures on Native Agriculture were characterised by an infectious urgency which got across to the Native section of his audience, in spite of the occasional solecisms of his German-English. Later, he was wellknown as a strong propagandist for Native co-operative agricultural societies.

The enthusiasm of those who had attended on this first occasion encouraged us to organise a Winter School two years later, in 1923. This was a more ambitious scheme, undertaken in conjunction with our close neighbours at Lovedale. In addition to teachers who usually form the largest body of students on such occasions, we wished to interest other classes of the community and so we had also departments for Native ministers, farmers, civil servants and others who did not fit into any of these categories. Over 300 non-Europeans, and some Europeans, whose work lay with this group of our population, attended.

For the instruction of the Native ministers we secured the services of prominent Churchmen drawn from various denominations: the Rev. Dr. Bruce Gardiner of Johannesburg, the Rev. J. W. W. Owen of Thaba Nchu, and the Rev. J. B. Bazeley of St. Paul's, Grahams-town. For the teachers we had Inspectors W. G. Bennie and K. A. Hobart-Houghton and Bishop Smyth, and for the women, who formed nearly one-third of the enrolment, Mrs. Tulloch and Miss Goetham of the



Domestic Science School at Lovedale, with Miss Vilakazi of Natal. For farmers there were classes and demonstrations in Stock-breeding, Animal diseases, cultivation of crops and Poultry-rearing. In addition to our own lecturers in this department we secured the services of the late Mr. S. G. Butler, Principal of Tsolo Agricultural School, and Mr. H. E. Matthews, a progressive European farmer in our area. For general subjects we had Miss McWilliam, Lecturer in English at Rhodes University College, Dr. Alan B. Taylor, of McCord Hospital, Durban, also Senator the Hon. Dr. A. W. Roberts and Dr. C. T. Loram, both of whom at that time were members of the first Native Affairs Commission.

Again, in the winter of 1926, we attempted to interest the public beyond the walls of colleges in African Studies, which were then just beginning to figure prominently in degree courses in South African Universities. Such studies were of special interest to Africans and to all others who had anything to do with Africans, or any wish to see them conserve something of their own past. To this School we specially invited Europeans as well as non-Europeans and of the 49 who attended 23 were Europeans: 1 a magistrate, 2 missionaries, 1 a minister, 15 European teachers in African Institutions, 3 European students and 1 a retired teacher. Of the non-Europeans 13 were teachers, 3 ministers, 6 civil servants and 4 students, 26 in all.

On this occasion we had invited as lecturers four professors from South African Universities, all of whom even 35 years ago, bore names well-known in academic and other circles, and now have reputations respected wherever matters of race relations or questions affecting the history of man are discussed. Professor Raymond Dart, later Dean of the Faculty of Medicine at the University of the Witwatersrand, lectured on "The Scope of Physical Anthropology and Some of its Findings"; Professor the late Mrs. A. W. Hoernlé of the same university lectured on Social Anthropology, of which subject she was one of the pioneers in South Africa; Professor Edgar Brookes, then of the Transvaal University College, Pretoria, lectured on Native Law and Administration; while Professor the late R. F. Alfred Hoernlé, of the university of the Witwatersrand, who had a European reputation as a teacher of Philosophy, lectured on "The Psychology of Primitive People."

Concurrently with this series another School was being conducted at Lovedale across the river for African Primary Teachers; to the combined Schools and the general public three additional lectures were given: one on "The Taungs Skull" which Professor Dart had discovered a few years earlier; a second by Professor Brookes on "The League of Nations" to which he had been a delegate; the third by Senator Dr. Roberts

on "The Trend of Population in South Africa," a subject of which he was then making a study, and a topic always of much interest and concern to South Africans.

All these lectures, public and private, delivered as they were by experienced practitioners in the art of imparting knowledge, were greatly appreciated by those attending the Schools. The non-European members especially were not passive hearers merely, but on the contrary were always ready, *more Africo*, to engage in lively discussion with the learned professors. They were not slow to seize the opportunity, not then too frequently offered to 'landward' inhabitants, of testing their own ideas against those of acknowledged authorities. Their response left no doubt in the minds of the organizers of the worthwhileness of their effort and of the desirability of continuing this mode of adult education so far as the means of the Colleges would allow. In subsequent years we were often to repeat the performance in one form or another, with advantage to the special constituency Fort Hare was established to serve. In our eyes it had the additional merit of utilizing valuable resources at hand which would otherwise have been idle.

ALEXANDER KERR.

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*The Book of Jeremiah*; Introduction and Commentary, by H. Cunliffe-Jones. Torch Bible Commentaries Series (S.C.M. Press, London: 15/-).

Any volume of this series is of value, but this one is specially so. It is the first British Commentary on Jeremiah for thirty years. It opens with an Introduction of almost 36 pages, full of erudition and insight. The aim of the book, as in others of the series, is to tell what meaning and truth the Book of Jeremiah has for us today. Jeremiah is revealed as a very human figure, with great qualities of spirit, and an unquenchable faith in the over ruling providence of God. He declared an unpopular message in a difficult time and had his own torment of soul, but it is just these qualities that make him a man with a message for our own time.

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# The World Council of Churches Consultation in Johannesburg

STATEMENT BY ANGLICAN ARCHBISHOP

WE have published statements made by some of the Dutch Reformed Churches following the W.C.C. Consultation which took place in Johannesburg, in December. It seems only right to publish also the text of the statement made before the Consultation closed by the Archbishop of Cape Town. In *Good Hope*, the official Organ of the Diocese of Cape Town, Dr. Joost de Blank states :

As the Consultations came to birth largely as a result of our appeal to the World Council, I felt it right at the end of our time at Cottesloe to issue an informal and personal statement which ran as follows :—

“The representatives of the Church of the Province of South Africa wish to declare their gratitude to Almighty God for the privilege of sharing in these consultations. Under God, they would record their thanks to the World Council of Churches for their part in them, and in particular to its officers and its delegation who have served us so admirably and tirelessly. Then we desire to register our humble appreciation to all our fellow-members of the World Council of Churches in this country who have so generously and warmly associated with us in these conversations.

“We are, of course, grateful to the English-speaking Churches for their fellowship—a fellowship that is an extension of our co-operation within the Christian Council of South Africa. But in particular we are appreciative of the participation of the Dutch Reformed Churches and especially for the courtesy, understanding and patience of the delegates of the Dutch Reformed Churches of Transvaal and the Cape.

“We want to emphasize this point with all the earnestness at our command because we are aware that there have been times when we have felt it right to speak strongly on the urgency of the situation in this country. In such statements we have called upon all Christian people to be true to the Faith that is in them, both in witness and conduct.

“In our conviction that acquiescence in a policy of discriminatory segregation gravely jeopardizes the future of the Christian Faith in South Africa, we believed—and still believe—that it was right to speak urgently, clearly and uncompromisingly. But in the light of what we have learnt here and the information now put at our disposal, we confess with regret that in the heat of the moment we have at times spoken heatedly and, through ignorance (for which ignorance we cannot be altogether held responsible), have cast

doubt on the sincerity of those who did not accept the wisdom of such public action.

“Nevertheless the delegates of the N.G.K. have met with us in the fullest fellowship and we have been deeply moved by this spirit of brotherly goodwill. Where, in the past, we have at any time unnecessarily wounded our brethren, we now ask their forgiveness in Christ.

“During these Consultations we have been immensely encouraged by the virtually unanimous agreement on many matters affecting the work and worship of our Churches as also on many matters concerning social justice ; and we believe that in consequence a new era of consultation and possible co-operation in many fields opens up before us. We are delighted that the Consultations begun at Cottesloe should be leading to the establishment of some permanent machinery for continuing contact and conversation among the Churches.

“In addition we would place on record our appreciation of certain other happenings of these days. We discovered for instance that those who worshipped together and who studied the Bible together found it possible to speak the truth in love across the barriers that divided them ; and as a result the widest divergences of conviction could be, and were, expressed without breaking our fellowship in Christ.

“Further, we proved that personal contact and personal exchange almost always led to mutual understanding, respect and friendship—and great as our differences may be, we no longer question the integrity of those who differ from us. It is indeed our hope that friendships made here will be fostered and deepened during the coming days.

“Finally, we pray God’s richest blessing on all the Churches that shared in the Cottesloe Consultations, and we bespeak their prayers on behalf of the Church of the Province of South Africa. The Grace of our Lord Jesus Christ be with you all.”

“This produced several speeches of fellowship and goodwill from the leaders of other Churches and I believe we have found a measure of agreement with the N.G.K. which will be actively developed in the future. I am sure a new understanding has come to birth and we are grateful.”

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It is a sound principle that, particularly before speaking words that are sure to be blazoned abroad or writing



what many are sure to read, we should make ourselves, as far as possible, fully conversant *with all the facts*. There is a special danger that those who are new to a multi-racial country will transfer to it the *milieu* familiar to them in an old-established land with a homogeneous

population. There is a further danger that those who are inflamed by a feeling that justice is not being done will fall victims to the temptation of speaking for their emotional satisfaction, without due consideration as to whether the cause they espouse will be helped thereby.

## Untangling a Misnomer

### THE VARIOUS DUTCH REFORMED CHURCHES AND THEIR NAMES

(Condensed from *The Star*)

**I**T has become common to describe under the head "Dutch Reformed Church" a number of churches which are distinct from one another. The confusion resulting from this unrealistic identification of the Afrikaans churches has increased because of the exchange of statements following the recent conference of South African members of the World Council of Churches in Johannesburg.

It seems to many people as if the "Dutch Reformed Church" has been constantly changing its ground and issuing contradictory statements. Actually the entity usually described as the Dutch Reformed Church comprises the five federated Nederduitse Gereformeerde Kerke, the Nederduitsch Hervormde Kerk and the Gereformeerde Kerk.

The federated Nederduitse Gereformeerde Kerke is a federation of five autonomous churches which, within the framework of a single dogma, is each free to control its own affairs. The members of the federal church are the Nederduitse Gereformeerde Kerk in Suid-Afrika (Kaap), the Nederduitse Gereformeerde Kerk van Natal, the Nederduitse Gereformeerde Kerk in die Oranje-Vrystaat, the Nederduitse Gereformeerde Kerk van Transvaal and the Nederduitse Gereformeerde Kerk van Suidwes-Afrika.

Each of these provincial churches is governed by its own synod, and each synod in turn is divided into rings (presbyteries) consisting of a number of congregations grouped together for purposes of local management. Each congregation enjoys a large measure of autonomy and is governed by its church council presided over by the congregation's clergyman.

The co-ordinating body is the Federal Council, which, through its various committees, gives executive effect to the combined decisions of the five synods which affect the whole federal relationship. Decisions of the separate synods falling within their own jurisdiction are put into effect by the various synodical committees.

There are, therefore, within the entity "Dutch Reformed Church" not merely three but seven autonomous churches, five of which are federated. Of the seven only three belong to the World Council of Churches. They are the Nederduitse Gereformeerde

Kerk in Suid-Afrika (Kaap), the Nederduitse Gereformeerde Kerk van Transvaal and the Nederduitsch Hervormde Kerk van Afrika.

The Cape and Transvaal delegates of the Nederduitse Gereformeerde Kerke subscribed to the statement of the World Council of Churches in Johannesburg, but added a reservation that they thought the principles agreed upon could be fulfilled within the framework of "separate development" of the races. Here again a distinction must be drawn. The delegates have subscribed to general principles in company with the delegates of other churches, but the official policy of each of those churches in its own sphere is a matter for that church itself to decide. The synods of the Cape and Transvaal churches will discuss the actions of their delegates in subscribing to the World Council's statement and decide their official attitudes. These two are the largest of the Afrikaans churches.

The Nederduitsch Hervormde Kerk van Afrika issued a statement saying that "the agreement that has been reached contains such a far-reaching declaration that we cannot subscribe to it." The Gereformeerde Kerk—known colloquially as the *Dopper-kerk*—is not a member of the World Council of Churches and has criticised the decisions taken at the consultation in an article in its official organ. The Nederduitse Gereformeerde Kerke of Natal, the Orange Free State and South-West Africa also do not belong to the World Council of Churches.

—*Dutch Reformed Church Monthly News Letter*.

### "Africa's Hope": A Correction.

In our last issue we referred to the attractive inter-denominational magazine *Africa's Hope*, intended for African readers, having been suspended indefinitely, after six years of publication. We have received a letter from the publishers stating that through the timely assistance of the Fund for Christian Literature sponsored by the Dutch Reformed Churches in South Africa, it is possible to go on publishing this magazine. The new editor is to be Mr. J. Muntu Xulu, who has been on the staff of the magazine for a considerable time. We rejoice that the situation has been saved just in time.



# The Presbyterian Church of Southern Africa and the Racial Question—III

## THE CHRISTIAN UNDERSTANDING OF THE GOSPEL IN RELATIONSHIPS AMONG RACES

**C**HISTIANITY is not an ideology but a way of life within the family of God and, by reason of the Incarnation, is primarily existential, i.e. it is always related to situations. It is based not upon a series of general principles, but may be more properly described as implying obedience to the divine command, and, as Lutheran theologians have seen in particular, the divine command is not given to men in general so much as to particular men in particular situations, and comes to men as they are and where they are. This divine command is rooted in the divine action of redemption. The nature and purpose of man is disclosed through the Incarnation, by which we know God as Father, and men potentially are children of God. The relationship between men is therefore a family and redemptive relationship; a relationship, not of equality, but of love and equity, and of common help and service one to another as brethren of Christ.

The mystery of the Holy Trinity also discloses for us something of the nature and purpose of man. First, we see God as Creator and Father, and while God is uniquely Creator and Father, man is also called under God to tasks both creative and providential. As a child of God, man's primary creative task is to labour towards the bringing of cosmos out of chaos, order out of disorder; the fulfilment of this task covers every area of life—agricultural, industrial, political, social, and educational. Secondly, we know God as Son and Redeemer, and while our Lord is uniquely Redeemer, nevertheless Christians are called under Him to give increasing effect to His work of redemption, and to bring others within the orbit of His saving grace. Again, we know God as Holy Spirit, the bond of fellowship by which He binds us one to another. It is, therefore, our task to strive to achieve a community of life in which we are bound together by the Holy Spirit and in which we love one another because God first loved us.

It is equally important to insist that when the Church speaks of the Gospel, it cannot limit itself to the literal content of the New Testament, thus repudiating the promised guidance of the Holy Spirit. Still less can it wrest Holy Scripture by using isolated proof texts to support sub-Christian ethics. For instance, the phrase "slaves be obedient to your masters" must be taken not only in the light of the total impact of the Gospel, but also in the light of Christian understanding of the Gospel's implications that have gradually been acquired over the centuries.

Such considerations as these indicate what our Christian approach to race relationships should be, and should release us from the doctrinaire bondage of current political theories.

## AN UNDERSTANDING OF CONTEMPORARY HISTORY FROM A CHRISTIAN VIEW-POINT

It is felt unnecessary to repeat what has been said from a variety of sources, many of them inspired by the World Council of Churches, as to the existence and character of the rapid social changes in contemporary history. Certain conditions for a Christian understanding of this situation should, however, be noted.

We have to recognise the tendency in any period of rapid change for justifiable aspirations to run to extremes. The claims for individual rights can become unreasoning by omitting the connection between rights and responsibilities, and the dependence of freedom on the ability to use it wisely. The claims of group rights for the maintenance of a common culture can become an arid and destructive nationalism through forgetting the very relative value of any one group. The need to maintain law and order in a confused era can easily deteriorate from the firmness of a strong government to the tyranny of a police state. A Christian understanding of such situations has to pursue a difficult middle course. It must refrain equally from condoning excesses because of sympathy with a justifiable aspiration which has provoked them, and from condemning justifiable aspirations because they have run to excess.

The Church must also be specially aware that this is an age of propaganda and demagoguery, in which slogans capture the loyalties of men. These are often fervently upheld without either being analysed or understood. A special feature of this is the equating of Christianity with certain attitudes which do not necessarily derive from it. For example, much is made in some quarters of the maxim that all men are free and equal, as if it were a Christian principle. This line of thought derives, of course, not from Scripture, but from the American Declaration of Independence and the social thinking which produced it. It is a mistake to imagine that this influential social document should be given the status of canonical Scripture.

There is indeed a widespread assumption that Christianity, which has flourished under, and given its blessing to, a large variety of social systems, should today be equated with modern ideas of parliamentary democracy.



This is a very large assumption, for a considerable case can be made for the point of view that this system, evolved in the insularity of the British Isles and efficiently functioning there, has never really worked successfully in any place to which it has been exported. There is a great need for the Church to examine what forms of organisation would operate best in a multi-racial community such as South Africa. Attention is drawn to the many just criticisms advanced in the paper "The Attack on the Community" by Professor A. H. Murray.

A notable factor which cannot be omitted in the problem of a Christian understanding of the contemporary situation is that it is always easier to reach a Christian judgment on social events in which one is not involved. An historical judgment is usually easier than a contemporary one. The precise problem, however, is that it is the contemporary judgment which is important. This natural difficulty is greatly enhanced by the secular temper of the 20th century, and the relative weakness of the Church's influence on the feelings and

judgments of its people. Secular judgments tend to have priority over religious judgments. As a result all church discussions, and all attempts to formulate Christian judgments, are to a great extent vitiated by the fact that we do not approach political issues primarily as Christians. Rather do we approach Christian judgments frequently as people who have made up their minds on the basis of political judgments, to which our Christian interpretations must somehow be made to conform. Very few Christians today would back the Church against the civil authorities on any considerable issue, save where they had already decided to oppose the civil authorities for political reasons.

The most basic need for a Christian understanding of contemporary history would seem to be the creation of a Christian critique of our society based on Christian premises, and the convincing of most of our people, and possibly even of ourselves, that such a critique was based on positive Christian principles and not merely on political opposition to a party or group.

## Books We Commend

*Infant Baptism in the First Four Centuries*; Joachim Jeremios (S.C.M. Press, London, 12/6 net) was published in November 1960 and is a translation of *Die Kindertaufe in den ersten vier Jahrhunderten* (Vandenhoeck and Ruprecht, Göttingen, 1958).

The translation contains important new material provided by the author. The fact that the translator is the Rev. Professor David Cairns, D.D. of Christ's College, Aberdeen is a guarantee of the accuracy and excellence of the translation. The book is well-bound, attractive in format, supplied with dustcover in cellophane, consists of good quality paper, is clearly printed and, for a work of scholarship of this kind, is very moderately priced. It belongs to the series 'The Library of History and Doctrine' the aim of which is to enable scholars to answer questions about the development of the Christian tradition which are important for an understanding of Christianity today. Though more suited to the needs of scholars and theological students, it will be of interest also to the general reader. The book consists of 112 pages and its contents are as follows—In his *Preface* the author indicates that he "does not attempt to do more than lay before the reader the historical material relating to the history of Infant Baptism in the first four centuries in as concrete and sober a manner as possible" and that this material has increased in an unexpected manner in the last decades. The *Sources* from 54 to 430 A.D. are given (pp. 11-18) including those which expressly mention Infant Baptism. *Chapter I* ('The Baptism of Children of Parents joining the Church in the Earliest Period')

includes i. The Oikos Formula. ii. Primitive Christian Baptism and Proselyte Baptism. iii. Individual Pieces of Evidence. *Chapter 2* ('The Baptism of Children Born to Christian Parents in the Earliest Period') includes i. The New Testament. ii. Special Evidence. iii. Further confirmation of this view. *Chapter 3* ('The Development up to the end of the Third Century') includes i. The East—Asia Minor, Egypt, Palestine, Syria. ii. The West—Greece, Italy, Gaul, Africa. *Chapter 4* ('The Crisis and how it was overcome') deals with the crisis which occurred in the matter of Infant Baptism in the Fourth Century when the superstition of Baptismal Regeneration in the crudest sense of Baptismal Conversion and perfect sanctification *ex operato*, led to the postponement of Baptism 'till the hour of death in order to die *in albis*.' *Chapter 5* (Conclusion) consists of a single page and the author points out that only two theologians in this period advocated a postponement of Baptism and these did so only with reservations. Tertullian's words in his *De Baptismo* related only to the children of *pagan* parents and he made an exception of emergency baptism. Gregory of Nazianus recommended merely the postponement of baptism to the age of about three years. Both of these writers do not offer any theological justification for such recommended postponement. The author's conclusion in his own words, is that "certainly the large numbers of Christian parents in the fourth century who postponed the baptism of their children till they had got through the storms and stresses of youth were not



moved by serious theological considerations but were influenced by a magical misunderstanding of baptism."

The book is thoroughly indexed, viz. Abbreviations, Bibliography, Biblical References, Sources, Subjects. So important a book as this requires and deserves a much longer review than is possible here. I may remark that one special feature of the book is the fact that it contains five illustrations. The author who is Professor of Theology at the University of Gottingen has enriched the book with many valuable footnotes in English, German, Latin and Greek. Like the translator, the present reviewer is a member of the Special Commission on Baptism appointed by the General Assembly of the Church of Scotland in 1953. As such he has been a member of a sub-committee appointed to comment on the doctrine of the Antipaedobaptist Churches (see Interim Report for 1959). Accordingly he believes that this book, which is a work of scientific, impartial, theological scholarship, will give much more food for thought to all Antipaedobaptist writers. It is easily the best book of its size and scope which he has read on the subject and he cordially recommends it as a most learned yet lucid exposition of the subject by an acknowledged authority on the nature of the sacraments. He bespeaks for this book the widest circulation.

THOMAS M. DONN.

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**One Lord One Baptism** (S.C.M. Press, London, stiff paper covers, 6/- net).

This is a book of 80 pages consisting of papers presented to the Faith and Order Commission of the World Council of Churches at St. Andrews, Scotland, last year when the fiftieth anniversary of the Missionary Conference of 1910 at Edinburgh was commemorated. Published in November 1960, it includes a Preface by Oliver Tomkins, Bishop of Bristol and chairman of the Working Committee of Faith and Order; an Introduction entitled 'The Divine Trinity and the Unity of the Church'; a paper entitled 'Issues Faced by the Commission'; a statement entitled 'Areas of the Commission's Future Work'; an Introduction entitled 'The Meaning of Baptism' to Papers entitled 'Baptism and the Heilgeschichte', 'Theological Implications and Questions' followed by a conclusion and Four Appendices, (i. recently published books and articles which have arisen out of the work of the Theological Commission on Christ and the Church; ii. Selected Bibliography on Baptism; iii. List of the members of the Faith and Order Theological Commission on Christ and the Church (European and American sections); iv. Editorial Postscript by the Secretary of the Commission on Faith and Order. (Keith R. Bridston written at Geneva 15 September 1960).

This book reflects the new direction taken in ecumenical work at the Third World Conference on Faith and Order at Lund in 1952. This was 'to go *together* straight to some of the great themes of the Christian faith, to study them together on a soundly biblical basis and then, working outwards from the centre, to challenge each other to justify the things that divide us, as they begin to appear in the light of our previous agreement on fundamentals' (Preface p. 5). In view of the widespread misgivings in regard to the World Council of Churches—misgivings greatly increased by the serious criticisms passed on that body by the International Council of Christian Churches and which seem to have been ignored and left unanswered—it is greatly to be desired that the ultimate outcome of this new method of ecumenical discussion will be to allay doubts and fears as to the nature of the fundamental doctrines of the Gospel accepted by the W.C.C.C. When faithful acceptance of the fundamental Evangelical doctrines on the part of the W.C.C.C. has been called in question, it is obviously important to the progress of the Ecumenical Movement that it be clearly shown that no real basis exists for these criticisms. Merely external unity on the basis of error and compromise in regard to the things most surely to be believed among us would be worse than useless even if it could be achieved.

This book contains a number of interesting and arresting statements which would seem to indicate a growing awareness of the fact that real Unity must be based on Christ the Truth. For example it is stated (p. 7) that 'the method based on agreement and disagreement increases disunity because each communion then stresses its own historic peculiarities'. Again (p. 9) 'where the unity of the Church is concerned it is of primary significance to make clear *what the Church is*.' The present reviewer in his *The Unity of the Church* (1957), pp. 12, 22 rebuked all who exclude from Communion the *Baptised* Communicants of another branch of the Church as thereby denying that they are members of the Church. He is, therefore, pleased to read in this book (p. 47) the words of his friend the Rev. Professor Torrance: 'To refuse the Eucharist to those baptised into Christ Jesus and incorporated into his resurrection body (i.e. the Church) amounts either to a decimal of the transcendent reality of baptism or to attempted schism within the Body of Christ'. That is why so many churches today are engaged on a study of the meaning of Baptism and why this book has much to say about this subject. This book deserves the careful attention of all interested in the Ecumenical Movement and is cordially recommended.

THOMAS M. DONN.

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# The Tribe of Mrs. Gummidge

## A NOTE ON CHURCH JOURNALISM

IT is an oft-repeated story that when Lord Macaulay summed up his views on the Ten Years Conflict between Church and State in Scotland in the 'thirties of last century, he said that when one had lived abroad and seen how men worshipped a cow, one was not so concerned about the niceties of the relationship between the sacred and the secular powers. No doubt it was a superficial dictum and unsatisfactory to many of us to-day, but the feelings that prompted it some of us can understand.

When one has had to note the obscenities in primitive African life, and especially when, in Southern Africa, one has learned how the dark hours from dusk on Saturday evening to dawn on Sunday morning is the favourite time for sexual orgies, one's sense of the enormity of having a picnic on a summer Sunday afternoon becomes blunted, even if one does not indulge oneself in that form of weekend recreation.

It was my lot throughout 1959 and far on into 1960 to be deeply immersed in the church life of Britain, and particularly of Scotland. And now that I am back in the African scene and can view that church life from a distance, the thought comes that much of the evaluation of the state of religious life in Britain is too pessimistic. The descendants of Mrs. Gummidge seem to have taken to the writing of religious books and to be filling many editorial chairs responsible for religious publications.

Of course, one mourns over the millions to whom the worship of the church is unknown, and over the millions to whom the Word of God, in public or private, is literally a closed book. To take it even only on the physical level, the fashion in which many spend Sunday and the leisure that is more abundant to-day than ever before, is crass folly. They are more tired on Monday than when the week-end holiday began.

But it is possible to look on these millions with too constant an eye, and to have a blind spot to the other millions to whom the worship of God is the breath of life.

In a praiseworthy effort to prevent the church from becoming complacent, many writers are bending backwards to paint church life in sombre hues. They forget that from the time of Elijah's deep depression, following his encounter with the prophets of Baal, this has been too much the fashion of churchmen. We can pass over the pessimistic picture that Emerson painted to divinity students at Oxford more than a hundred years ago, telling them that "whole parishes were signing off," for it was largely an outsider's view, but,

as Dr. Burleigh has reminded us, even a stout churchman like Arnold of Rugby declared, "The Church as it now stands no human power can save," and even the saintly McCheyne in Scotland said that there was "little thirst for the Word of God nowadays."

Of course, men point to the sparse attendance at the second service as a sign of the church's decline. Yet, when one took up in a Scottish manse the book of reminiscences of Dr. R. J. Drummond, it was to read how that nonagenarian told how the second service had long been a problem. So much so that dozens of ministers, seeing how crowded were the evening services of certain popular preachers, knew no rest till they had abandoned the afternoon services for evening ones. Only to discover that the problem still remained.

Over fifty years one looks back to a church where as a student one frequently preached at both services, morning and afternoon. The latter was often poorly attended by comparison, but how exhilarating it frequently was. Desire for worship was in the air. Men and women were in the pews not from convention but from the love of God's house and Word.

Much of our writing to-day can be more profitably—and more realistically—given to portraying the better side of church life. Devotional habits may have changed in some respects. The outward forms of religious observance may show different shapes, or even be more concealed, but that millions still refuse to bow the knee to Baal none can doubt who is in touch with the realities. The welfare state, with its feeling for social justice, is at bottom a token of deeper religious sincerity.

Perhaps some of us are needing to recall that one of the rules for the officers of the British navy reads, "No officer shall speak discouragingly to his mate, either on the watch or at mess, concerning the business on which he is or may be engaged."

Or, if that seems too exacting, perhaps we can ponder the pleasantry of Jeremy Taylor: "I sleep, I drink and eat, I read and meditate, I walk in my neighbour's pleasant fields, and see all the varieties of natural beauties...and he who hath so many forms of joy must needs be very much in love with sorrow and peevishness, who loseth all the pleasures and chooseth to sit upon his little handul of thorns."

R.H.W.S.

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All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.